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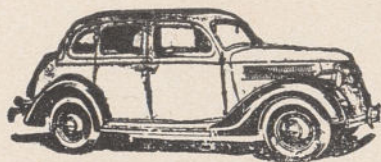
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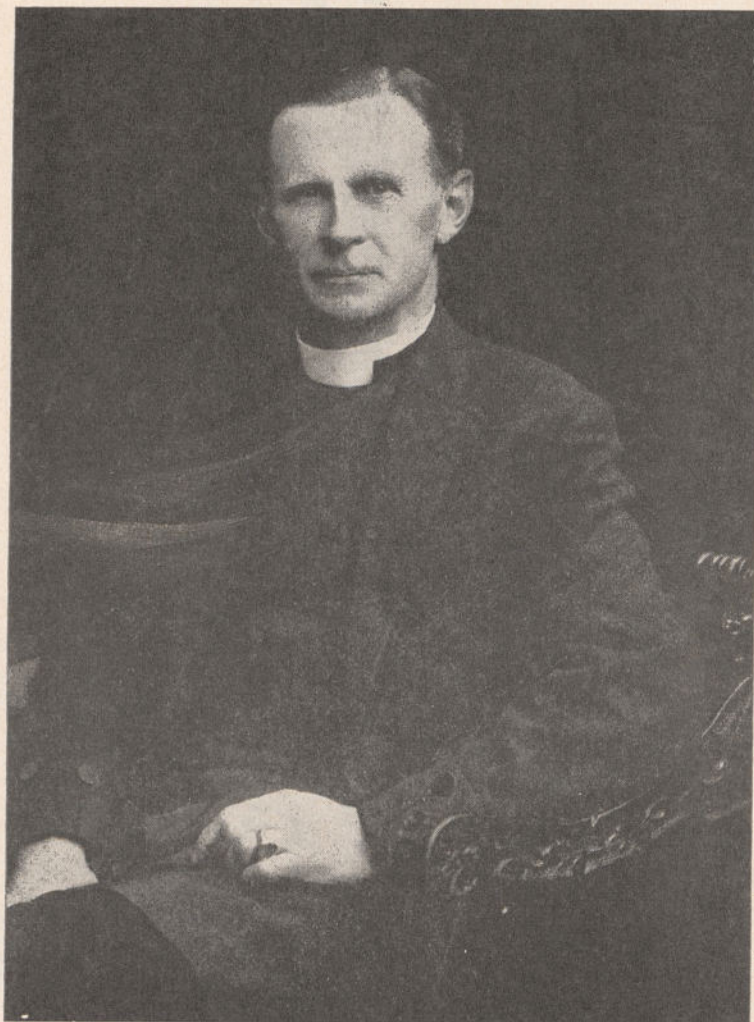


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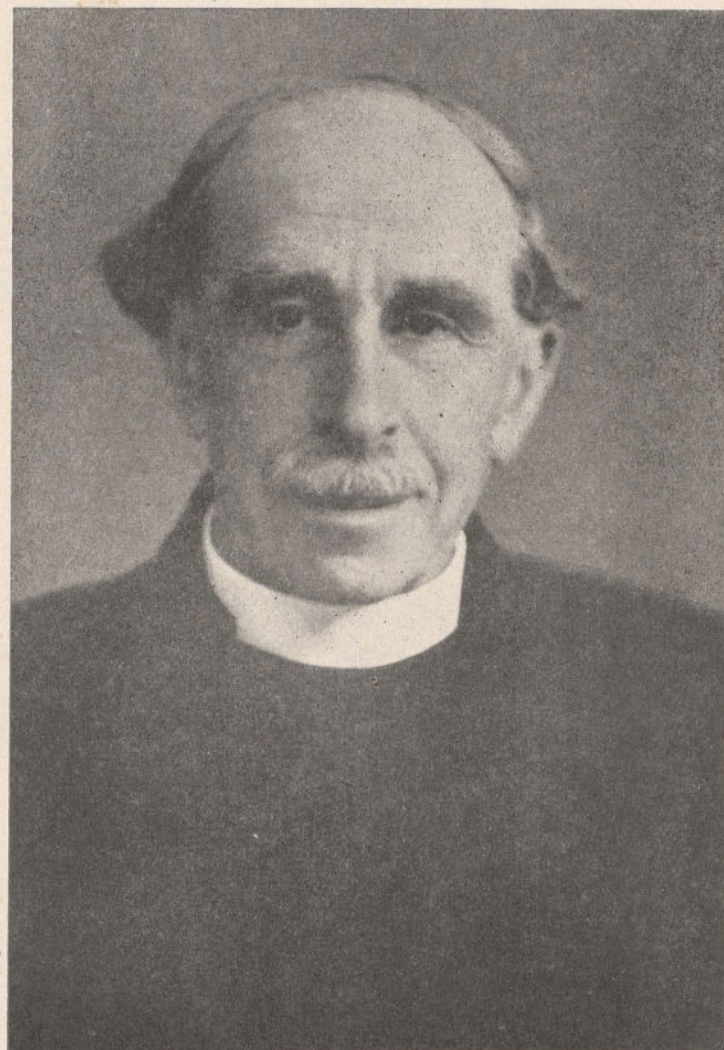


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CHRISTIAN UNITY

A sermon preached by the Very Rev. E. H. Lewis-Crosby, B.D. in the Cathedral, January 1955.
Psalm 133. "Behold how good and pleasant thing it is for brethren to dwell together in unity."

ON next Tuesday, January 18th we begin the period of seven days wherein we have been asked to offer special prayer for Christian Unity. The request comes from 163 of the Churches in Christendom. I trust that the response from the members of the Church of Ireland both in their public and private worship will be in some measure in accord with the great desire of Our Lord and His apostles that Christians should be "one" so that the world might believe in Him.

I would have you note that we are asked to pray for Christian *Unity* rather than Church *Union*. We should note the distinction between unity and union. The significance of this difference is not sufficiently understood.

Unity is a moral and spiritual quality; union is a legal or contractual state. You may have unity without there being union: you may have an union where there is not unity. A marriage is a solemn contractual union but alas it does not always represent unity. A friendship is not an union but it can show forth the beauty of unity. Politically the Republic of Ireland is an union but alas it is far from being at "unity with itself"; on the other hand Northern Ireland and the Republic of Ireland do not represent an union but there are many in each part of the land who "dwell together in unity" with their friends in the other part of the land.

So it is with the Church of God—Church union and Christian unity are distinct. The fact that Christians are contractually united in a Communion may help to promote Christian Unity but it does not necessarily so result. Christians may live under different systems of Church Government and still be in unity one with another.

To look at the matter from another aspect. It is not a sin for one man to live under a different Church Constitution from another—but it is a sin for a Christian to be at variance with a fellow Christian whether it be of his own or another Communion. Men are not sinners because their Communion differs from that of others. They are sinners when they are not in love and charity with members of other Communions; and of their own.

During the past 50 years there has been little, if any, advance towards reunion among the Churches in Ireland. To some extent, as the Archbishop of Canterbury recently pointed out, the Churches have hardened in their doctrinal views. Moreover I do not believe there can be an advance as long as pride in their Ministerial office characterises priests and ministers, and pride in their institution is the mark of laity and clergy. The road to

reunion passes through the gate of humility. The Churches are as yet far from its portals.

On the other hand the cause of Christian Unity has made notable advances. The World Council of Churches, that "great new fact of our time" is a notable landmark in that advance. In it we find 163 Churches pledged to work together for the Kingdom of God—seeking not as of old to compete with one another for their own Kingdoms but endeavouring to help one another to advance the Kingdom of God.

Concerning the meeting of that Council at Evanston, a Roman Catholic pressman has in an article recently borne witness to the evident manifestation of the power of the Holy spirit. Other notable signs of a growing unity is the cessation of the practice of fencing the tables so as to exclude members of other Communions from the Table of the Lord. Most Protestant Churches now practice open Communion and welcome baptised members of other Churches as visitors at their Communions.

Other signs of unity can be seen in United Services, meetings for United prayer, a growing recognition that proselytism may be a breach against unity and a sin against God, and united work in social, racial and international fields.

My brethren, none of us can bring to pass an Union of Churches. That can only come to pass through the Governing bodies of the Churches involved. On the other hand each one of us can be a centre of unity. Each one of us can realise and show forth "how good and pleasant a thing it is to dwell in unity". We can be as the sacred oil which from Aaron's head perfumed the whole community.

Our land sadly needs such unity. It is torn with political, religious and personal disunity. The sin of strife and especially of religious ill-will and bitterness is great among us—and we heed it not. Our eyes are blinded by self satisfaction.

Let us "awake to righteousness and sin not". Let us during the days of prayer not only pray but earnestly strive to form the habit of living "in love and charity with all men", not only with those who think alike to us and speak the things we speak—but with all men. Thus we shall become lights in the world and lighten the darkness of our land by the light of love and goodwill.

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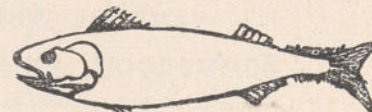
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"CHRIST CHURCH CATHEDRAL UNDER THE EARLY STUARTS"

CANON N. D. EMERSON, Ph.D., B.D., M.R.I.A.

(1)
THE period chosen for consideration is roughly the first half of the seventeenth century: the reign of James I and Charles I and the time of the Commonwealth, or as a churchman may still call it, "the Usurpation".

It may be accepted that with the advent of James VI of Scotland to the throne of England and Ireland the modern history of Ireland begins. Philip Wilson in his valuable work entitled "The Beginnings of Modern Ireland" surveys the period of the Tudors in the sixteenth century before Elizabeth as an epoch not only of revolution but of the dissolution of the old Ireland. That is right. The defeat of the old Irish at the battle of Kinsale at the end of Elizabeth's reign was decisive. Ireland, devastated by the Elizabethan wars, and abandoned by its leaders was a country needing unification, peace, and economic development.

So, in 1603 the first Stuart King began to rule this island, and it was the dawn of a new Ireland. One simple fact may be pointed out to show this—under James I for the first time Judges began to hold Assizes in every county, and by 1614 the five circuits which continued to our own day were in existence. At long last, for better or for worse, lawyers and administrators had triumphed from centre to circumference.

(2)
Christ Church, Cathedral had of course gone on under its Dean and Chapter since the change some sixty years before from a monastic system to its original secular constitution. As soon as circumstances allowed, its property and rights came under review, and steps were taken to safeguard it and to maintain its income. We read in the Cathedral's "Novum Registrum" that in 1602 the English Privy Council wrote to the Lord Deputy in Ireland to call in the improvident long leases granted of Cathedral lands. It was declared that former deans and chapters had "for undue respects" impoverished the Church by leases for very small rents. It was threatened that the Crown might seize the lands as forfeited unless the tenants restored them or gave compensation for their greed. We may find some excuse for the chapter in the time of Elizabeth taking a big fine on a lease at a low rent because of current expenses and perhaps because of the difficulty of finding tenants in a time of civil disturbance.

A year later the new King, James I in 1603 wrote to the same effects to the Lord Deputy, Lord Mountjoy, and referred to the precarious state of the building owing to damage wrought by an explosion of gunpowder some years earlier. Reference is also made to the King's plan to give the Cathedral "a new incorporation by its ancient name", i.e. Cathedral of Secular Canons, of the Holy Trinity.

This new Charter is a very detailed document. Its date is 1604. It recites the changes and reforms made in the Cathedral by Henry VIII and Edward VI, and then says that "some things may seem desired to the better government of the Church because it may seem to detract not a little from its dignity that not only the Vicars Choral may treat of the more mighty affairs of the same, and be present at the Chapter meetings, but also that it is unadorned with any canonical Prebendaries according to the manner and form of other Cathedral Churches. The Charter therefore changed the Vicars Choral into three canonical Prebendaries, and the six assistant priests were made the new Vicars Choral. It was laid down that "always one of the three Prebendaries shall be daily present at all Divine Offices, and execute and fulfil the office of a minister in celebrating

the same". Further, the Archdeacon of Dublin who was a member of the Chapter of St. Patrick's along with the Archdeacon of Glendalough, was made a member of the Christ Church Chapter. It is noteworthy that the Archdeacon of Glendalough did not obtain a seat in Christ Church until after the disestablishment of the Church in 1870.

This new charter also secured to the Dean and Chapter "the same honours, prerogatives, and pre-eminences in all meetings, assemblies, and general proceedings and other acts in which the ministers of the Cathedral Church of St. Patrick's, Dublin used to meet and treat with them, and may happen hereafter to meet, as anciently they used to have and enjoy." This probably refers to the joint Chapter meetings, which had power to appoint a Guardian during a vacancy in the Archbishopric.

The Dignitaries named in the Charter are Jonas Wheeler, Dean; Thomas Ram, Precentor; Nicholas Robinson, Chancellor; Christopher Huetson, Treasurer: A contemporary source says the Dean was "a grave preacher". He was made Bishop of Ossory in 1613. The Precentor became Bishop of Ferns in 1605. The Chancellor and the Treasurer were Canons of St. Patrick's.

One of the Prebendaries, Meredith Hanmer, was a student of the history of Ireland, and made some reputation as a scholar. A few years later the Chapter had become an assembly of distinguished preachers—they are variously described as "worthy preachers", "good preachers", "very sufficient preachers". Two of them were Fellows of Trinity College in 1613.

It may be noted incidentally that the Deans in the seventeenth century either were, or became Bishops. Wheeler as we saw was Bishop of Ossory; Barlow was Archbishop of Tuam; Tilson was Bishop of Elphin; Mossop was Bishop of Derry; and Margetson became Archbishop of Armagh, Parry bishop of Ossory. From the time of Charles II the Deanery was annexed to the Bishopric of Kildare.

(3)
The Crown continued to be concerned about the Cathedral property and tried to protect it from rapacious tenants, though when the Crown itself owed money to the Cathedral it was very reluctant to pay. Perhaps that is characteristic: and of course we know that Stuart governments were always short of money. In 1605 a Royal Commission was issued to the Mayor of Dublin, the Chief Justice, the distinguished Attorney-General Sir John Davies, the Dean of St. Patrick's, and others to examine the ancient and present extent of the Cathedral property. While this Commission refers to the Cathedral as "lately the monastery or priory of Canons Regular of St. Victor, a Royal Letter of 1607 in the State Papers refers to a new incorporation of the Church "by its ancient name of a Dean and Chapter."

It may be interesting to note that at this period, about 1611, there is what I regard as remarkable evidence of the state concern for the well-being of the Church at large, and of the readiness to do much to reconstruct Church life. In the Carew MSS. there is a document outlining a scheme to repair Christ Church and St. Patrick's in Dublin, and six Cathedrals in provincial cities; and to rebuild those in ruins elsewhere, no less than sixteen, on the old sites; and to replace Ferns by a Cathedral in the priory buildings at Wexford, Ardferf by one at Dingle, Tuam by one at Galway . . . St. Nicholas, Kilmore by one at Cavan priory, Raphoe by one in the priory at Donegal, Connor by one in Carrickfergus, and Dromore by one in the house at Newry.

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It was good to find plans to make the places of public worship fit and worthy of their functions, but a greater problem was to secure worshippers to attend them. The number of conforming Church members was small and the long disturbed state of the country, with the confusion of religion and politics had hindered the growth of the Church. It was axiomatic in those days that loyalty to the State and Crown meant also loyalty to the creed professed by State and Crown. Hence the law required all men to conform to the Church of Ireland. It was possible to try to implement the law in Dublin, and if it was convenient to ignore the humble, it was a serious matter of state policy to require conformity from men of rank and property. So we find in the State Papers in 1605 a Royal mandate to the citizens of Dublin to attend Church. It is in part as follows—"we by advice of our Councillor Sir Arthur Chichester, Deputy General of Ireland, do straitly charge you in the faith and allegiance by which you are bound to us and by authority of our Royal Prerogative, that you resort to your parish Church and there abide soberly and orderly during the time of Common Prayer, preaching, or other service of God, or else to give your personal attendance from time to time upon our Mayor of Dublin at such time as he shall repair to the Cathedral Church commonly called Christ Church, to hear Divine Service and sermons: and then and there to present yourselves before our said Deputy General and there continue during such sermons and service."

The sermons were not lightly undertaken, and the State provided an annual grant of £53 "to a preacher for keeping a public lecture for the State in Christ Church". Among the attenders and worshippers were at that time were the students of Trinity College. Sir William Temple the Provost made them attend, especially as among the State preachers here was one of the young Masters of Arts who was to be among the Church of Ireland's most distinguished sons, James Ussher. His subjects of discourse were often controversial, and perhaps the point of the state sermon was that it should challenge Roman Catholic doctrines. It appears that Ussher did win over a number of converts, and during the forty years' peace between the Battle of Kinsale and the start of rebellion in 1641 substantial increases in the membership of the Church took place from this and other causes.

One famous sermon of Ussher against relaxing the laws requiring religious conformity was regarded as prophetic when the civil conflict of 1641 began. Following on Ussher's learned work, various Fellows of the College became state preachers, and also maintained a Friday lecture in the Cathedral.

Later, when William Bedell came from England to be Provost of the College in 1627 he was given a state preachship here at £20 p.a. His services were acceptable, and his son tells us in his "Life" of his father, that before the Provost was advanced to the bishopric of Kilmore the Lord Deputy was urged to appoint him Dean. This came to nothing. It is worth recalling that this Church was thus the scene of the ministry of the two most distinguished figures in the Church—men who have not been excelled, perhaps not equalled by any since. Ussher and Bedell, the one in later life Archbishop of Armagh, and the other Bishop of Kilmore, may be reckoned among the peculiar glories of our Church.

(4)

It will have been noticed that the State has been much to the fore in Cathedral affairs. That was characteristic of the seventeenth century, and of the Stuart monarchy. In Christ Church the interest was sustained by the close association of the Irish government with the Cathedral. Christ Church was the State place of worship: the Chapel Royal; and continued to be the Chapel Royal till about the year 1815. As a result many impressive ceremonies were held here, and it was the custom for the Lord Deputy to confer the Order of Knighthood within

these walls. The State Papers bear witness to this custom. It was not strictly a secular ceremony, for Knighthood retained some traces of the old notion of chivalry.

Another link with the State arose from the fact that the Law Courts, the Four Courts, were established in the buildings adjacent to the Cathedral as tenants of the Dean and Chapter. This tenancy began early in the reign of James I. We read in the "Novum Registrum" under the year 1626 a Petition of the Dean and Chapter regarding the rent due to them. They say that about "eighteen years before, His Majesty's Courts ceased to be kept in the Castle, and that certain rooms within the precincts of Christ Church were fitted for such use, and the Dean and Chapter were entreated for a grant thereof, for a rent of £10 English a year." That now thirteen and a half years' rent was due. It was said that owing to lack of this money for repairs "the ruins and decays of our Church are so great and dangerous that their Lordships and Council are afraid in rough and stormy weather to go to Christ Church though it is the usual Cathedral place of the State's resort for the service of God, but are driven to go to a private parochial Church, and we are unable to repair and serve the same without the rent and help aforesaid." They also complain that four years earlier, in 1622, the Royal Commissioners had suspended the payment of £60 a year granted for the Choir. It is well to know that the King's Council in England ordered the arrears to be paid.

The year after, 1627, the money was still unpaid, and the Dean and Chapter petitioned the Lord Deputy and Council for it. The answer they got was that while the claim was admitted, the liability could not be met without stinting the Army.

We may note also, from the State Papers, that at this time the Dean, Barlow, was made Archbishop of Tuam, and allowed to retain the Deanery as the income of Tuam was small. It was £144 p.a. and the Deanery £200.

(5)

The importance of Christ Church as "the principal Church in the Kingdom" and the Church of the State, required a high standard of reverence in worship which seems to have been hard to achieve. We find in the "Novum Registrum" for the year 1633 a direction for the Vicars Choral, that during Divine Service they are to obey the Rubrics as to kneeling, and to desist from talking. They are to stand up to sing, and outsiders are not to crowd in between the vicars. They are to read the lessons and the liturgical epistle in turn, plainly and distinctly, to answer responses, and to remain in Choir till the congregation has gone. They are to assist at the Sacrament as required. Now this may seem strange if we assume that the Vicars Choral were all lay Vicars: but by the arrangement of the time of King Edward VI and Queen Mary, the Vicars Choral were to be in Holy Orders, and the direction of 1633 required any who had not been ordained, to take the necessary steps to receive Ordination.

(6)

At this date a new power appeared in Ireland, a new Lord Deputy, Thomas Lord Wentworth, afterwards Earl of Strafford. This remarkable and ill-fated man was a new experience for the men who had been exploiting Ireland for their own ends. Wentworth intended to exploit Ireland for the King's ends, and the reward he got was that Charles I betrayed him, and let him go to the scaffold. Wentworth was also a loyal and very well-informed friend of the Church and one of his earliest measures was to begin to rehabilitate our Cathedral. The vaults and crypts had been used, no doubt for centuries, for secular purposes—the Lord Deputy forbade any further abuses—"no tippling-houses in the vaults or tobacco shops". Notice was given in November 1633 (as we read in Strafford's Letters) by order of the Lord Deputy and Council, that "after the Feast of the Nativity of Our Lord no vault under the

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Church or any house adjoining or contiguous to the Church shall be used as a tavern, tippling-house, or tobacco shop."

Also, the Archbishops of Armagh, Dublin and Tuam were asked to review all buildings erected up against the Church, or that have encroached on the Churchyard within the memory of man, and on their report the buildings shall be removed. The Cathedral register explains that the houses may hinder light, disgrace, darken or endanger the fabric. Dr. Bramhall the Bishop of Derry, and Wentworth's colleague in reform, wrote to the Bishop of London that the tippling houses in the vaults were "frequented by Papists, so that though there is no chance of the assembly overhead being blown up, they likely may be poisoned with the fumes below."

Having settled affairs outside the Cathedral, and underneath it, in the interests of decency, Wentworth proceeded to reform further the standard of conduct of the dignitaries and worshippers.

It was forbidden to wear hats at the service until the preacher had read out his text, and then no one under the rank of Esquire, Bachelor of Divinity, or Dignitary or Prebendary of the Cathedral might wear his hat in Church. The Dean, Dignitaries and Canons were ordered to keep their proper seats, and wear surplices and hoods, and no graduate was to preach without wearing the hood. These orders were the requirement of the Canon law of the Church, but in Ireland that law was much neglected. It is odd to realise that even here in the Cathedral there was no permanent Holy Communion Table. The Table was brought to the Chancel or Choir when needed, as the Prayer Book directs.

General repairs of the building were to be carried on by laying the charges on the wealthier citizens of Dublin. The importance of the Cathedral as the State's place of worship is shown also by a letter from the Archbishop of Canterbury to Wentworth in which he speaks of a project the Bishop of Down had to rebuild the Cathedral of Downpatrick, but the Bishop hesitated to go on until he knew if Wentworth preferred the repair of Christ Church before anywhere else. Wentworth and Laud of Canterbury were constant correspondents, and full of concern for the well-being of our Church.

For instance, the Lord Deputy wrote to Laud in 1633—He wanted the Church of Ireland reduced to conformity with the Church of England, but he says "to attempt it before the decays of the material Churches be repaired and an able clergy be provided that so there might be both wherewith to receive, instruct, and keep the people, were as a man going to warfare without arms."

He sets out the defects of the Church:—An unlearned clergy; Churches unbuilt; People untaught; Services without decency of habit, order or gravity; Possessions of the Church in lay hands; Bishops alienating houses and desmesnes. These complaints were true in many instances and place, but as Wentworth hated the signs of independence he found in the Church of Ireland, he treated them as abuses to be overcome by menaces, and so the policy of "*Thorough*" went on.

(7)

I have emphasised the position of our Cathedral in relation to "the State", that is, to the Lord Deputy, the Council and the Civil government of Ireland in general. That relationship is the outstanding thing in the history of Christ Church under the early Stuarts. We find it declared in another of Wentworth's letters, to the English secretary of State, Sir John Coke. He writes—"I am commanded by my instructions to call upon the nobility and others to attend the Deputy upon all solemn processions to Church. This is not so well observed as it ought, and they grow generally more negligent than is fit they were . . . It would do very well if His Majesty were pleased by Letter to signify what the attendance is he requires, viz. that noblemen, bishops, and Councillors attend the Deputy on horseback, the

Judges and learned Counsel likewise upon theirs in such solemn days as have been accustomed and the Captains and the gentry go along with the rest of the company before the Deputy." Evidently the citizens of this city in the 1630's had an occasional glimpse of pageantry to brighten their lives.

What a full parade of "the State" was like in Parliament time, on its way from Castle to Cathedral may be gathered from Wentworth's Letters, a description of the procession through the streets to the other Cathedral—

First, Company of Infantry. Trumpets, Troop of Horse, Gentlemen, Lawyers, Knights, Judges.

Then, Privy Councillors, Chief Justices, Barons, Bishops, and the Bishop of Meath.

Then, Trumpeters, Viscounts, Earls, Archbishops, Lord Chancellor, Ulster King of Arms.

Then, the Sword, carried by the Earl of Ormond, and the Cap of Estate, carried by the Earl of Kildare.

Then, The Lord Deputy, with Four Trainbearers,, escorted by the Yeomen of Horse.

Then, the Guard, Trumpeters, and a Troop of Horse.

If this seems to be pomp and vanity, soon to be swept away in the storm of Civil War, and in the austere regime of Parliamentary Puritanism, it may be remembered that the Puritans had a taste for pretensions display too. When Henry Cromwell, Oliver's son, was here as Lord Deputy 20 years later he used to come to this Church with as much show as he could manage. He is described as coming here preceded by four Maces borne on horseback, "escorted by the Mayor of Dublin, and all other persons of State attending him with great majesty."

(8)

In 1634 the Archbishop of Tuam who as we noted, was Dean, retired from the Deanery. King Charles I wrote to the Lord Deputy to say that the Dean found that he could not do his duty both in Dublin and in Tuam. "You are to accept that surrender and give him a compensatory commendam near to Tuam. Since it is clear that the Dean of Christ Church, the *Church of State*, should be an able man residing on the spot, we rely on your care to confer it on a man whose abilities and conversation may be answerable to the eminency of the place."

A proposal was made that the Provost of Trinity College might hold the Deanery as well, as he was nearby, but this was not effected.

(9)

As we know from secular history, by this time, 10 years or so after his accession, the affairs of King Charles I were beginning to wear a threatening aspect. His conflicts with the Scots were approaching, and the Scots in Ulster sided with their friends. Parliamentary opposition, as we may call it, and Puritanism were growing in power, and Wentworth, now Earl of Strafford was charged with treason and executed. In these years the Cathedral received little attention. The country was under the rule of two Puritan and Parliamentary Lords Justices—the Marquis of Ormond was in command of the army, and did what he could to sustain the cause of the Church. But Church and Stuart Crown were on the losing side, and the English Parliament sent its agents to Dublin to further anti-Royalist propaganda. Carte, in his "*Life of Ormond*" tells us that one method chosen was to send over "a parcel of seditious lecturers which having been found serviceable in London, were now thought proper to be set up and encouraged in Dublin."

Carte, from the Ormond papers provides an engaging picture of one of the lecturers who came over—"Among these one Stephen Jerome, an empty, illiterate, noisy, turbulent person, and a very incoherent nonsensical, ludicrous preacher was put in to preach a lecture on Sunday mornings by order of the Lords Justices in St. Patrick's. The man was assisted by his matchless impudence and the countenance of the State to vent all the scandal and sedition that the virulence of his nature,

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or the malignity of his heart could suggest. He employed his talents so much to the satisfaction of the Lords Justices, that it was thought proper he should preach at Christ Church whither the State and most persons of quality usually repaired for Divine worship." Archbishop Bulkeley of Dublin inhibited him after he had traduced King, Queen, Council and Army, but the Lords Justices directed him to continue. The House of Lords took up the matter and ordered Jerome's arrest. He fled in alarm. Incidentally, this Jerome was a Cambridge graduate who had come to Ireland as Chaplain to the Earl of Cork. He survived in Puritan circles in England till 1650.

This phase of Puritanism was fortunately short.

(10)

PURITANS IN CHRIST CHURCH

Soon after the beginning of the Civil War in 1641 Dublin came under English Parliamentary influence, and we know that the Lords Justices, Borlase and Parsons, were of anti-Royalist, anti-Church sympathies. As far as the Church was concerned, the problem was to provide for the destitute clergymen who had been plundered and driven from their homes by the rebels. They found refuge in Dublin, and the Marquis of Ormond as military commander was able to feed them. On his departure they had to appeal to the Puritan authorities, who told them that if they wanted means to live they could enlist in the army.

The Parliament and Government next prohibited the use of the Book of Common Prayer. A petition in favour of the usual forms of Divine Worship was sent by Edward Parry bishop of Killaloe and eighteen clergymen of this city. That was in 1647. The same year the Dean and Chapter of the Cathedral met for the last time. Dean Margetson and several of the Chapter went to England. It had become plain that they could no longer officiate as clergymen of the Church of Ireland. But for the next two years or so the remnant of the Chapter, which included the Bishop Parry referred to as Treasurer, made leases of Cathedral property. This Edward Parry, a Newry man had been F.T.C.D. 1624, and Treasurer of the Cathedral in 1634. As Dean of Lismore he tried to recover Cathedral lands from the notorious usurer the Earl of Cork, a sanctimonious crook, who was a Puritan in order to give an air of piety to his robberies of the Church and public. Strongbow's Tomb here was his money changer's table.

In 1647 Ormond's influence made Parry Bishop of Killaloe, but he had to stay in Dublin where he did what he could for the Church, its Prayer Book, and its destitute clergy. His son John was later Dean of the Cathedral in 1666 and became Bishop of Ossory in 1672.

The first appointment of a Puritan minister for the

Cathedral was in 1651 when an Independent, John Rogers was sent. In 1652 Samuel Winter, a reasonable and learned man who was Provost of T.C.D. was the Sunday preacher, and here he baptised the son of Henry Cromwell the Deputy.

In 1656, strangely enough a bishop came to preach, this was Henry Jones, Bishop of Clogher, who had gone over to the commonwealth side and held high military rank in the Parliamentary Army.

The occasion was the appointment to preach a thanksgiving sermon for the victories of Dungan's Hill and Rathmines.

In 1656 the regular preacher was the Dr. Harrison who had come from New England. His stipend was £300 p.a. As Christ Church continued to be the State Church great care was taken to provide suitable preachers and lecturers. The same care was extended throughout the country generally, for the old tales about illiterate soldiers and mechanics ministering under the Puritans are purposely exaggerated. The declared object of the State was to employ ministers who were "learned, pious, orthodox, sober and ordained" i.e. they might be Presbyterian or Independent ministers. But hostility to the Prayer Book and to Episcopacy continued.

At that day the proximity of the Law Courts made Christ Church a convenient place for the burial of leading Judges. In 1659 the Chief Justice, Sir Richard Pepys, a great lawyer, was interred here. I refer to him in order to quote a few words from the funeral sermon by Dr. Worth who had been Dean of Cork. He said of the Judge "Though he ascended to the top of the tree, yet filled he not his own pockets, but shook down the fruit—an Israelite without guile." Do we think it a compliment to-day to a man's memory to say that he didn't use his chances to line his pockets?

The Commonwealth rule ended with the restoration of Charles II in 1660. Possibly the last act of State which recognised the Puritan ministry in this Cathedral was the act of Council in April 1661 which gave the eminent Puritan Stephen Charnock £100 for his services in officiating here during the sitting of the Convention which was held to negotiate the Restoration.

(11)

On 27th January, 1661 twelve bishops were consecrated in St. Patrick's Cathedral to supply the places of those who had died during the Puritan rule. Before they left Dublin for their dioceses they assembled in this Church for worship and conference, and heard a solemn address on their responsibilities from Edward Synge, Bishop of Limerick.

The Cathedral now resumed its place as the metropolitan Cathedral and Chapel Royal. Liturgical worship and Church tradition were re-established and continue.

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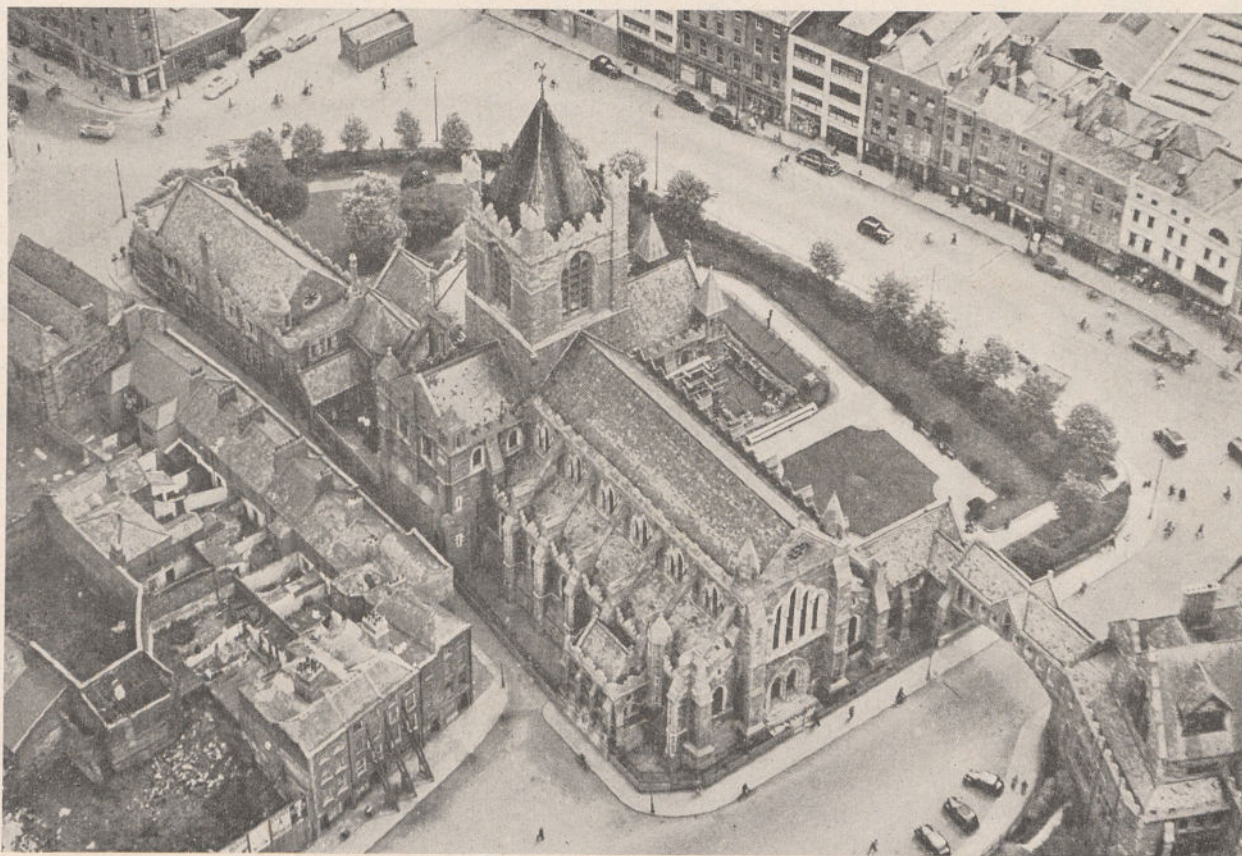
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CATHEDRAL RESTORATIONS

It is of much interest to note some of the times when the Cathedral of the Holy Trinity was renewed by the hand of man. We find reference to some of the most notable restorations in the book containing the annals and a short history of the Cathedral written by the present Dean. We quote from it.

The first Cathedral was erected by Donat, Bishop of the Ostmen in Dublin in 1038. We have no indication of what the Cathedral was like. It may have been of stone like some of the old Celtic Churches in Ireland. It may have been of mud and wattles of which the houses of the Ostmen were built. It may have been of wood like the wooden Churches of Norway. This building seems to have been demolished by the Anglo Norman builders in 1172 in order that they might erect a Cathedral of a type comparable to the magnificent Cathedrals of England and Northern France. This beautiful building was begun in 1172 and was not complete till about 1250. Of that building we still have standing the crypt, the two transepts, the North Arcade of the Nave, two arches on either side of the choir and a portion of the central arch behind the Holy Table. These give some idea of the beauty of the Norman Cathedral.

Restorations.

In 1330 a new belfry was erected and a battlement. For the work apparently the King's permission had to be obtained. In 1058 archbishop John de S. Paul erected what came to be known as the "Long Choir". To do this the Choir was extended eastward and a new East window erected. For this construction of the Choir the two eastern chapels were removed. This Long Choir remained till the 1872 restoration. In it the Cathedral worship took place, the Nave being shut off from it.

1562. The beautiful south arcade and the fine stone roof collapsed. They were replaced by a plain stone wall and a roof of wooden rafters.

In 1585/6 repairs were made to the Cathedral walls and the Tower which had begun to crack was taken down.

In 1608 the Cathedral tower was rebuilt and the peal of bells recast. The present tower dates from this period.

In 1619 archbishop Jones rebuilt part of the Cathedral.

In 1677/9 repairs were executed under Dean Moretan to the Cathedral building and the Choir.

1829/31. The Cathedral was closed for some years in order to effect repairs.

This restoration we now describe in detail. It took place during the period when Bishop Charles Lindsay held the Deanery in *commendam* with the Diocese of Kildare. During that time he showed a great interest in the Cathedral and expended much thought and money upon it. His finely sculptured effigy is upon his tomb under the North Arcade of the Nave.

We are indebted to Canon Emerson for the following description of this Restoration which he has taken from an old publication.

"In the year 1829, in consequence of sudden and great alarm during the time of service the cause of which could never be discovered, the Cathedral, after continuing open for a few Sundays, was finally closed, and remained so for two years: when, in consequence of the active and zealous exertions of the Dean and Chapter, preparations were made, at great sacrifice, of their private funds, to put this ancient and venerable edifice in a state of perfect and permanent repair.

Several architects of eminence being invited to examine the building and furnish plans and estimates, the choice of the Dean and Chapter devolved on Mr. Price, who, having employed Messrs. Dwyer as builders and contractors, commenced operations with vigour in May 1831.

The changes and improvements devised by him are as follows—The old and tottering North Transept with its Saxon windows was taken down to the height of the

doorway, and a light wall erected upon it, in which is inserted a single and handsome Roman window, corresponding to the one in the opposite transept, which throws a mellow and religious radiance upon the statues and tombs below.

The doorway, that splendid relic, cleaned and repaired, has been transferred to the Southern transept facing Christ Church Place, formerly Skinner's Row, where it now constitutes the grand and highly ornamental entrance, having a spacious area before it, enclosed with an elegant railing, having two handsome gateways for the ingress and egress of carriages. The entire side of the Choir on a line with it has been new-faced or built with battlements and turrets to correspond with the general character of the building.

Some great and most complete alterations have been effected in the interior of the Choir, the old and heavy galleries having been removed. The side aisles in which was formerly the entrance to the galleries have been thrown into the body of the Church, and the beautiful specimens of the original arches repaired and restored to their ancient beauty. According to the fine taste and design of the Dean they have been opened from the aisles into the Choir.

To accommodate the public and to command a view the seats slope from the back of the aisles, and then preserving the same elevation extend to the Communion Table at either side.

Most of the seats in the body of the Church are nominally at least appropriated to the nobility, civic officers, and dignitaries of the Church.

The entrance to the side aisles, which are for public accommodation, is by two doors in the N. and S. transepts at either side of the main entrance to the Choir from the Nave. The main entrance is a handsome light porch enclosed from the gallery, extending through and under the great arch of the tower, and on which is erected the organ, furnishing a splendid screen, with its gilded and ornamented fronts, between the Choir and the Nave.

This porch has doors all round the front; one folding, having narrow insertions of painted glass at the top with the crest of the Lindsay family in compliment to the Dean, the mitre, and various other devices.

The effect of the interior on entering is imposing in the extreme. Through the narrow porch are seen the beautiful Gothic columns with their fantastic capitals, and the handsome borders of tracery work round the walls, which admirably harmonises with the whole, and prevents the eye from being annoyed with the irremediable defect of the building; the ceiling also being intersected with quadrangular mouldings with heavy bosses at their points of intersection for the same purpose. Finally, the prospect is terminated with the magnificent altar which deserves for its beauty a particular notice. This is composed of one splendid slab of green scagliola, highly burnished, and set in a Gothic arch, relieved and extended at either end by square slabs of the same composition in imitation of Siena marble—surmounted by a deep florid border of open work concealing the basement of the large East Window, in which are set in stained glass the several crests, heraldic bearings and mottos of the members of the Chapter.

This truly exquisite piece of art together with all other ornaments is the work of Messrs. McAnaspie of this city.

The Cathedral was re-opened Feb. 1833. The repairs cost £8,000. The organ was renovated by Mr. Telford.

The Chapel of St. Mary was turned into a Chapter-room, a schoolroom, and servants' apartment. It was entered from John's Lane.

The Dean's and Precentor's seats occupy the full front under the organ—of oak mouldings with scarlet draperies, the tops battlemented. At either side after

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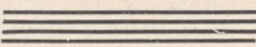
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the open arches are seats of the dignitaries and prebendaries, choiristers and boys.

On the right are the seats of peers, bishops, the Archbishop and Lord Lieutenant.

On the left the seats of the Lord Mayor, the Duke of Leinster &c."

As mentioned in this statement the entrance to the Cathedral from that date till the 1870/8 restoration was through the door in the South Transept. This was possible as at that time the excavations had not taken place which disclosed the ruins of the old and beautiful Chapter house.

In Warburton's history of Dublin dated 1818 there is the following description of the Cathedral in the period before the 1829 restoration of the Choir. "The interior of the Cathedral evinces the unceasing attention of the Dean and Chapter, every part is kept in good repair and is neat and clean, a circumstance not universally attended to in places of worship; its exterior appearance announces its great antiquity: and it is to be lamented that its venerable features are disfigured and disgraced by the mean habitations and piles of disgusting ruins that not only environ it but grow against it: but we entertain a hope or seeing them speedily removed by the widening of Skinner's Row." Another writer describing the choir at that time states; "The organ has been rendered one of the most perfect of its size in Europe. The choir of this Cathedral is, we believe, admitted to be without a rival."

1872/8 Restoration.

The Restorers of 1830/3 apparently thought that their work was of a permanent type. However no work persists for all time. In 1848 we find the archdeacon of Dublin writing the following description of the Cathedral:—

"To the great majority of the ordinary visitors to

Christ Church, Cathedral in this city its present state of apparent neglect and decay are its most striking characteristics. There is a chill feeling of desolation about the place that makes the casual visitor shudder as he looks about that dreary nave, with its whitewashed dead wall and dust begrimed arcade; and, as he emerges from the chilly atmosphere of this forlorn and mouldering old pile, and passes into the court without, he experiences a sense of actual relief from the oppressive influences with which it affected him.

To the ecclesiologist and antiquary, however, this venerable old cathedral has no ordinary interest, associated, as it is, with many important events in the history of Ireland from a very remote period, and possessing, as it does, extensive remains of architectural beauty, that mark the mind of its designer as one of extreme taste and great ability."

The same writer gives a description of the arrangement in the Choir at his time and immediately preceding it:—

"The seats of the Clerical and Lay Vicars and Choir-boys were arranged as at present. The Eagle Bible desk was placed close to the desk of the Precentor's Vicar, whence it was removed to its present position a few years ago. A little beyond, and in the centre of the Choir, stood a low, unenclosed desk, facing the east, used by the Priest Vicar, who chanted the Litany. The pulpit stood near the Holy Table, in the centre of the Choir, or rather the presbytery, facing westward. Within the memory of some of my informants, the pulpit was moveable, and was wheeled from a lateral position into the centre of the choir just before the sermon, and removed back when the sermon was over. The Archbishop's Throne stood in a space just beyond the termination of the Lord Lieutenant's closet, and consequently nearer the stalls than at present."

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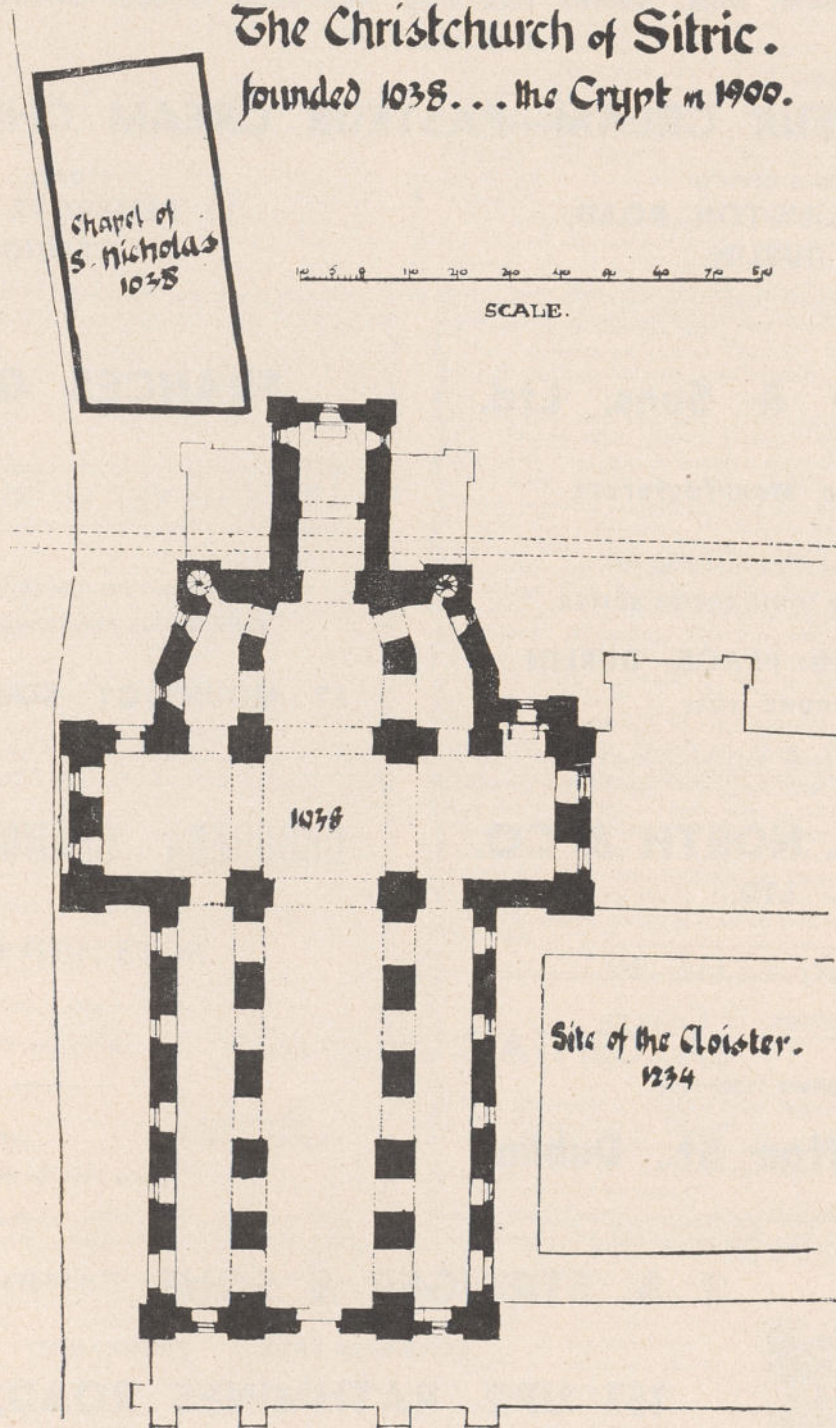
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HAPPENINGS AT THE CATHEDRAL—1954

WE began our year with Prize Day for our Grammar School. Mr. Erskine Childers kindly came to us and having distributed the prizes gave some good advice to the boys. The school continued its good work during the year and the new term in September was marked by a new influx of candidates. The increased numbers necessitated the appointment of a part time teacher for the two junior classes. The school has been further strengthened by the appointment of the Rev. B. W. N. Walsh, M.A. as Clerical Vicar. Mr. Walsh has undertaken the teaching of Irish and Mathematics in the school.

In February the Consecration Service of the Right Rev. R. G. Perdue, D.D. as Bishop of Killaloe was held in the Cathedral. It was a notable service and was attended by many of the clergy and laity for the Dioceses of Killaloe, Clonfert and Kilmacderagh. The sermon was preached by the Dean of Killaloe.

Much regret has been expressed at the resignation of Rev. Charles Stuart Collins from the Dignity of Chancellor owing to his retirement from the Parish of Dalkey. In his stead our Treasurer, Rev. J. H. F. Alcock was appointed Chancellor. The Rev. A. W. Orr was installed at the same time as Treasurer and Rev. R. J. Kerr as 12th Canon.

In Holy Week the Cathedral had a most interesting drama of the Passion given by the Religious Dramatic Society. The rendering by the members of the association who took part was most reverent, impressive and illuminating.

The 1872/8 Restoration of the Cathedral by the munificence of Mr. Roe was remembered at the Restoration Service on May 9th when the Dean of Waterford preached at the morning service and the Rev. H. M. Arrow Smith in the afternoon. The Rev. Canon Collins of S. Paul's, London kindly came to us for our Harvest Services on September 25th. In October our old friend the Dean of Lincoln was with us and preached a sermon on Worship. Citizenship Sunday was observed on November 14th. It was attended by a large congregation representing almost all the spheres of life and work in our city. We were blessed in having as our preacher the Right Reverend the Lord Bishop of Carlisle, D.D. who preached at both the morning and the evening services. His sermon at the morning service was well reported in the daily Press and printed in full in the January issue of "Our Church Review". The collections were on behalf of the Fabric Repairs Fund. This fund is requiring

fresh support. The North Transept windows and doors and the two Rose windows are in a very bad condition due to the way the stonework has deteriorated. For similar reasons work must be done to portion of the fabric of the Eastern Chapels. These works will probably cost nearly £2,000. Towards that sum the R.C.B. Churches Committee has made a grant of £500. We ask. Who will follow this lead? Who will give their help to make the Cathedral worthy of all for which it stands in our Church and in our land? The Cathedral was described by an ancient writer as "a golden altar in the midst of Hibernia". The Church of Ireland has this great treasure committed to it. Shall we fail to uphold our glorious heritage?

We record the passing from among us of several of our Cathedral's devoted supporters, Archdeacon Godfrey Sullivan, Mr. H. C. Tisdall, Dr. Percy Kirkpatrick, Mrs. E. F. Good, Mrs. Smalley and Mrs. Scott. To their relatives we convey our sympathy, to God we return thanks for their work for His glory.

The "Friends of Christ Church" continue their admirable work in helping the Cathedral to fulfil its function for our Church and country. During last year subscriptions and donations from Friends amounted to £277. Among other objects to which the funds were appropriated were the following; renovation of upholstery in the Choir and Nave, grant towards projector for the School, payment of interest on Loan for storage heaters, cassocks for choiristers, renovation and cleaning of the Church Plate. The following joined as Life Friends during the year sending us life membership contributions. Sir Alfred Beit, Bart. £25, Mrs. Tomlinson (£100) Lord Wharton £5. We also welcome a number of others into our friends fellowship. We trust that many others will come into the Friends Circle. The minimum annual subscription from a Friend is 10/- or for membership of the Junior Branch 5/-. The Friends Annual Meeting was held on June 10th at the Cathedral when an address was given by the Bishop of Cork. After the meeting tea was provided by the kindness of the members of the Executive Committee. An excursion to Kildare took place on June 28th. Those who joined in it greatly appreciated their visit to Kildare Cathedral, where they were welcomed by the Dean of Kildare. This year it is proposed to have an excursion to Tara and Trim to visit the New Cathedral there. It is fixed for Saturday, June 25th. The annual meeting is to be held on Ascension Day, May 19th.

THE SYNODICAL CATHEDRAL

FROM its early beginnings the Cathedral of the Holy Trinity commonly called Christ Church, Dublin, was the centre for the Synodical government of the Church of Ireland. As early as 1186 Archbishop John Comyn held a synod in the Cathedral. His successors continued the practice. Later when convocation replaced Synod, Convocations were held there. For those and other reasons Archbishop Bramhall called it "the principal Church in Ireland". Bearing this in mind Mr. Roe in a letter to the Archbishop of Dublin offering to restore the Cathedral expressly stated that he did so in the desire that it might prove useful to the Church of Ireland "by being connected as in past ages with her Synodical Government". This letter was read to the Synod when the offer was gratefully accepted (our booklet Restoration of the Cathedral).

Again on April 14th 1871 another letter which had been received by Dr. Trench, the Archbishop of Dublin, from Mr. Roe was read to the Synod as follows:—

"My Lord Archbishop,

I shall be much obliged to your Grace to communicate to the General and Diocesan Synods that if they adopt the plans which have been procured by His Grace the Duke of Leinster connecting the meetings of the Synod as in former ages with Christ Church, Cathedral I am prepared to carry them out at my own expense. (Applause)."

The following resolution was proposed to the Synod by the Archbishop of Dublin:—

"I move that the best thanks of the Synod be given to Mr. Roe for his generous offer and that the same be gratefully accepted."

The record goes on to state that the resolution was seconded by the Earl of Kildare and "carried by acclamation". (viz. Report of Synod proceedings in Saunders Newsletter, April 15th 1871).

But this is not all. In a Deed executed by Mr. Roe undertaking to restore the Cathedral and to build a Synod Hall the condition was stated that Christ Church "should be connected (as in past ages) with the Synodical Government of the Church and be used for the celebration of *all religious services* on the occasions of the meetings of the General and Diocesan Synods, and always be preserved as a Cathedral Church with all its ancient prerogatives, rights and privileges." This indissoluble union of the Cathedral with the General Synod of the Church of Ireland has given Christ Church an unique position in the Church of Ireland that no other Cathedral has. It gives the Synod a responsibility for the Cathedral and its maintenance that it has for no other Church. The connexion is well expressed by the archway over S. Michael's Hill that connects the Cathedral with the Synod Hall and by the arms of the Dioceses being depicted on the Clerestory windows.

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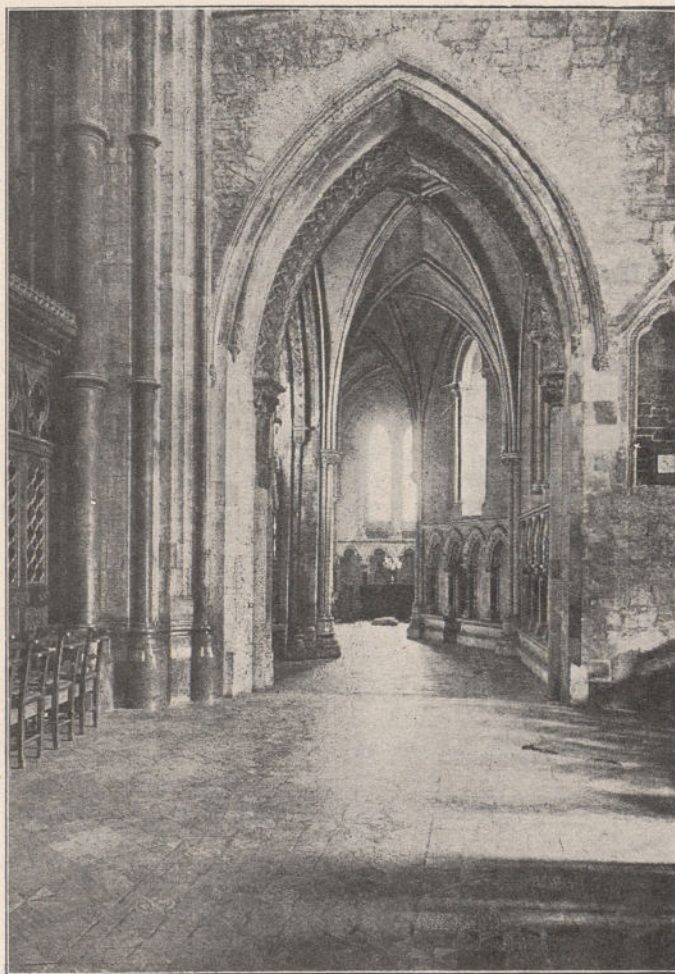
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The following Parochial Representatives have been appointed to act on the Committee:

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The Dean and the Friends Committee appeal for new Friends. Your help and interest will be greatly valued. The subscription is 10/- and upwards annually. Please write to the Dean who will gladly enrol you as a Friend of Christ Church.

1955-6

CALENDAR

1955-6

JULY	AUGUST	SEPTEMBER	OCTOBER
S - 3 10 17 24 31	S - 7 14 21 28	S - 4 11 18 25	S - 2 9 16 23 30
M - 4 11 18 25	M 1 8 15 22 29	M - 5 12 19 26	M - 3 10 17 24 31
T - 5 12 19 26	T 2 9 16 23 30	T - 6 13 20 27	T - 4 11 18 25
W - 6 13 20 27	W 3 10 17 24 31	W - 7 14 21 28	W - 5 12 19 26
T - 7 14 21 28	T 4 11 18 25	T 1 8 15 22 29	T - 6 13 20 27
F 1 8 15 22 29	F 5 12 19 26	F 2 9 16 23 30	F - 7 14 21 28
S 2 9 16 23 30	S 6 13 20 27	S 3 10 17 24	S 1 8 15 22 29
NOVEMBER	DECEMBER	JANUARY 1956	FEBRUARY
S - 6 13 20 27	S - 4 11 18 25	S 1 8 15 22 29	S - 5 12 19 26
M - 7 14 21 28	M - 5 12 19 26	M 2 9 16 23 30	M - 6 13 20 27
T 1 8 15 22 29	T - 6 13 20 27	T 3 10 17 24 31	T - 7 14 21 28
W 2 9 16 23 30	W - 7 14 21 28	W 4 11 18 25	W 1 8 15 22 29
T 3 10 17 24	T 1 8 15 22 29	T 5 12 19 26	T 2 9 16 23
F 4 11 18 25	F 2 9 16 23 30	F 6 13 20 27	F 3 10 17 24
S 5 12 19 26	S 3 10 17 24 31	S 7 14 21 28	S 4 11 18 25
MARCH	APRIL	MAY	JUNE
S - 4 11 18 25	S 1 8 15 22 29	S - 6 13 20 27	S - 3 10 17 24
M - 5 12 19 26	M 2 9 16 23 30	M - 7 14 21 28	M - 4 11 18 25
T - 6 13 20 27	T 3 10 17 24	T 1 8 15 22 29	T - 5 12 19 26
W - 7 14 21 28	W 4 11 18 25	W 2 9 16 23 30	W - 6 13 20 27
T 1 8 15 22 29	T 5 12 19 26	T 3 10 17 24 31	T - 7 14 21 28
F 2 9 16 23 30	F 6 13 20 27	F 4 11 18 25	F 1 8 15 22 29
S 3 10 17 24 31	S 7 14 21 28	S 5 12 19 26	S 2 9 16 23 30

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1955 CALENDER	OFFICIAL POSITION			PREACHERS, 11 a.m.	COLLECTIONS AND AFTERNOON SERVICES
JANUARY					
2—2nd Sunday after Christmas		The Dean	.....	Very Rev. E. H. Lewis-Crosby, B.D.	Collection for the Dublin University Missions
9—1st Sunday after Epiphany		The Chancellor	.....	Rev. J. H. Alcock, B.D.	
16—2nd Sunday after Epiphany		The Dean	.....	Very Rev. E. H. Lewis-Crosby, B.D.	
23—3rd Sunday after Epiphany		The Precentor	.....	Rev. E. L. B. Barker, M.A.	
30—4th Sunday after Epiphany		6th Canon	.....	Rev. N. H. F. Waring, M.A.	
FEBRUARY					
6—Septuagesima Sunday		7th Canon	.....	Rev. W. H. Coulter, M.A.	Collection for Temperance and Moral Welfare Work 3.30—Rev. Bertram Walsh, M.A.
13—Sexagesima Sunday		Archdeacon of Dublin	.....	Ven. J. Tobias, B.D.	
20—Quinquagesima Sunday		10th Canon	.....	Rev. G. S. McPhail, B.D.	
27—1st Sunday in Lent		The Dean	.....	Very Rev. E. H. Lewis-Crosby, B.D.	
MARCH					
6—2nd Sunday in Lent		The Treasurer	.....	Rev. A. W. F. Orr, B.D.	3.30—Rev. J. W. T. Tuckey, M.A.
13—3rd Sunday in Lent		Headmaster of Grammar School	.....	Rev. F. W. Rodgers, M.A.	3.30—Rev. A. C. Kennedy, M.A.
20—4th Sunday in Lent		The Chancellor	.....	Rev. J. H. Alcock, B.D.	3.30—Rev. R. R. Warburton, M.A.
27—5th Sunday in Lent		Prebendary of St. Michan's	.....	Rev. H. St. C. Jennings, M.A.	3.30—The Dean Collection for Diocesan Board of Education
APRIL					
3—Palm Sunday		Rector of St. Anne's—ORDINATION	.....	Rev. E. G. Daunt, B.D.	3.30—Rev. A. E. Stokes, B.D.
8—Good Friday				Rev. Bertram Walsh, M.A.	3.30—The Dean
10—Easter Day		The Lord Archbishop of Dublin	.....	Most Rev. A. W. Barton, D.D.	
17—1st Sunday after Easter		Prebendary of St. Michael's	.....	Rev. H. M. Harriss, M.A.	
24—2nd Sunday after Easter		Prebendary of St. John's	.....	Rev. F. W. Tamplin, M.A.	
MAY					
1—3rd Sunday after Easter		7th Canon	.....	Rev. W. H. Coulter, M.A.	3.30—Parents' Service; Bishop of Limerick Collection for Fabric Fund Collection for S.P.G.
8—4th Sunday after Easter		The Lord Bishop of Limerick	.....	Rt. Rev. E. C. Hodges, D.D.	
15—Rogation Sunday		11th Canon	.....	Rev. N. D. Emerson, D.D.	
19—Ascension Day					
22—Sunday after Ascension		The Precentor	.....	Rev. E. L. B. Barker, M.A.	
29—Whit Sunday		The Dean	.....	Very Rev. E. H. Lewis-Crosby, B.D.	
JUNE					
5—Trinity Sunday		4th Canon	.....	Rev. E. F. B. Moore, Ph.D.	3.30—The Dean. St. John's Ambulance Brigade Service
12—1st Sunday after Trinity		Archdeacon of Glendalough	.....	Ven. J. L. Robinson, M.A.	
19—2nd Sunday after Trinity		9th Canon	.....	Rev. J. B. S. McGinley, M.A.	
26—3rd Sunday after Trinity		Prebendary of St. Michael's	.....	Rev. H. St. C. Jennings, M.A.	

CHRIST CHURCH CATHEDRAL —continued

1955 CALENDER	OFFICIAL POSITION	PREACHERS, 11 a.m.	COLLECTIONS AND AFTERNOON SERVICES
JULY			
3—4th Sunday after Trinity	6th Canon	Rev. N. H. F. Waring, M.A.	Collection for Poor Parishes Fund
10—5th Sunday after Trinity	ORDINATION	Rev. Canon Hurtford, D.D.	
17—6th Sunday after Trinity	The Dean	Very Rev. E. H. Lewis-Crosby, B.D.	
24—7th Sunday after Trinity	5th Canon	Rev. E. W. Greening, B.D.	
31—8th Sunday after Trinity	The Dean	Very Rev. E. H. Lewis-Crosby, B.D.	
AUGUST			
7—9th Sunday after Trinity	9th Canon	Rev. J. B. S. McGinley, M.A.	Collections for C.M.S. 3.30—Rev. A. Hanson, D.D., C.S.I.
14—10th Sunday after Trinity	Union Theological College, Dornakal	Rev. Anthony Hanson, D.D.	
21—11th Sunday after Trinity	12th Canon	Rev. R. J. Kerr, M.A.	
28—12th Sunday after Trinity	12th Canon	Rev. R. J. Kerr, M.A.	
SEPTEMBER			
4—13th Sunday after Trinity	10th Canon	Rev. G. S. McPhail, B.D.	3.30—Rev. Canon Breene
11—14th Sunday after Trinity	Archdeacon of Glendalough	Ven. J. L. Robinson, M.A.	
18—15th Sunday after Trinity	The Chancellor	Rev. J. H. Alcock, B.D.	
25—16th Sunday after Trinity	Rector St. Peter's, Belfast	Rev. Canon Breene, LL.D.	
(HARVEST FESTIVAL)			
OCTOBER			
2—17th Sunday after Trinity	8th Canon	Rev. N. L. Roberts, M.A.	Subject: "The Heroes of the Reforma- tion."
9—18th Sunday after Trinity	Archdeacon of Dublin	Ven. J. Tobias, B.D.	
16—19th Sunday after Trinity	11th Canon	Rev. N. D. Emerson, Ph.D.	
23—20th Sunday after Trinity	The Precentor	Rev. E. L. B. Barker, M.A.	
30—21st Sunday after Trinity	Prebendary of St. John's	Rev. F. W. Tamplin, M.A.	
NOVEMBER			
6—22nd Sunday after Trinity	The Treasurer	Rev. A. W. F. Orr, B.D.	3.30—Very Rev. G. Seaver 3.30—Girls' Brigade Festival Service
(REMEMBRANCE SUNDAY)			
13—23rd Sunday after Trinity	The Dean of Ossory	Very Rev. George Seaver, Litt.D.	
(Citizenship Sunday)			
20—24th Sunday after Trinity	Prebendary of St. Michael's	Rev. H. M. Harriss, M.A.	
27—Advent Sunday	The Dean	Very Rev. E. H. Lewis-Crosby, B.D.	
DECEMBER			
4—2nd Sunday in Advent	4th Canon	Rev. E. F. B. Moore, Ph.D.	
11—3rd Sunday in Advent	5th Canon	Rev. E. W. Greening, B.D.	
18—4th Sunday in Advent	ORDINATION		
25—Christmas Day	Archbishop of Dublin	Most Rev. A. W. Barton, D.D.	
26—St. Stephen's Day	Lecture (12 noon): The Dean		

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